

The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

Chillingworth.

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FOR THE GOSPEL MESSENGER.

SERMON NO. XVI.

Extracts from a Sermon on the Importance of Missions. Preached in St. Paul's Church, Radcliffeborough, for the benefit of "the Protestant Episcopal Missionary Society consisting of Young Men and others." By the Rev. WILLIAM BARLOW, Rector of Claremont Church.

ST. JOHN, iv. 35, 36.

"Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

I ADDRESS you, my brethren, to invite your attention to the spiritual wants of your fellow men; and to solicit your aid, in sending to the destitute, the instructions and ordinances of the Gospel.

To this duty you are urged by the necessities which demand your succour; by the benefits which it is in your power to dispense; and by the wages with which your charitable exertions shall be rewarded.

Such were the considerations suggested by our Saviour to his Disciples, at the well of Sychar, when, seeing the multitudes approach him, whom the report of a woman of that city had attracted, he exclaimed; "Say ye not after four months cometh harvest. But I say, Lift up your eyes and survey the fields; for they are already white enough for harvest. The reaper receiveth wages, and gathereth the fruits for eternal life." The moral fields of Samaria were now ripened for the spiritual reaper, and many were prepared to enter into the kingdom of Messiah. Those who should engage in the work, would gather souls for life eternal, and win for themselves an heavenly recompense.

This language of our Lord may be addressed to you, my brethren, with peculiar propriety. There was never any portion of the spiritual vineyard, of which it might be more truly said, than of that which surrounds you—"Look on the field; for it is white already to harvest." Not only is it ripe for the sickle, but it is of vast and increasing extent; and there is promise of an abundant harvest. But there is a want, both of labourers to take it in; and of the means of sending forth those who are ready for the work. In the mean time, "the boar out of the wood doth waste, and the wild beast of the field doth devour it!"

In such circumstances, all Christians should contribute to the protection of the vineyard, and the gathering in of its fruits. And it is not more their duty than their privilege, either directly or indirectly, to bear a part in this work, to "receive wages, and gather the fruits for life eternal." Another opportunity for aiding these important objects is now presented to us; and that we

may the better see the necessity, and feel the obligation of doing so, let us take a survey of the field which lies before us; consider what is to be done in it; and inquire what share we may personally take in the work.

I. Let us take a survey of the field which lies before us.

1. In a general view, "the field is the world." It is in part a dreary and sterile waste—in part a savage and uncultivated wilderness—and in part it is overrun with the noxious weeds of error. In part also, the fallow ground is broken up, and ready for the hand of "him that goeth forth weeping bearing precious seed;" and in part, a ripened harvest, for him who comes to "gather the sheaves into his bosom;" with here and there a few spots, which have become fertile and fragrant like the garden of the Lord. Throughout its whole extent the barren deserts are to be fertilized, the wilderness reclaimed, and delusion and vice extirpated. Wherever there are men, the Gospel of the Son of God is to be disseminated, and souls gathered into his kingdom; until all nations shall be taught of God, and righteousness shall cover the earth, as the waters cover the deep.

There are large and destitute portions of this work which lie beyond our reach, and which Divine Providence has committed to the care of others, whose proximity and political influence give them the opportunity, and whose wealth and resources furnish ample means, of administering to their spiritual necessities. As Christians, we are bound to pray for their prosperity, and must contemplate their successes with profound gratitude: but, surrounded as we are, by the most interesting and numerous objects of a christian charity, we cannot be required to exhaust upon foreign objects, the scanty resources, which fall so far short of the necessities of our own household.

That portion of the moral field which is allotted to us, is as extensive as the most ardent zeal and benevolence can desire. The half of an hemisphere is ours to cultivate, and to reap! So much is to be done, so many are the objects which invite our attention, that our utmost exertions must leave much unattempted. Here for ages will the Christian Philanthropist find full scope for his charitable industry; and still have occasion to complain, that while the harvest is plenteous, the labourers are few.

2. Behold the aboriginal possessors of the soil we inhabit: a wronged and dispirited race, driven from the graves of their fathers—corrupted by the vices, and melting before the face of civilized society! They have been injured, and demand at our hands reparation. They are heathen, and must be brought into the kingdom of God. They have souls, and require the instructions and means of grace.

Too long has justice been delayed. While they enjoyed their native independence, and indignantly wielded the weapons of self-defence, they were regarded with terror. When by our encroachments they became dependent, and by our example contaminated, we learned to despise them. But destitute and deserving as they are, we have not learned to pity, and much less to love them. We have commiserated the moral wretchedness of the Hindoo; we have sailed to distant oceans to find some wretched object of our christian charity; but to the poor **RED MAN** of our own forests we have seldom given a tear.

There have been individuals, it is true, whose pious exertions for their conversion, have recorded their names in Heaven. And there are several

denominations of Christians, now engaged in the same work, with laudable zeal; but we fear with indifferent success. With uncultivated minds, these sons of the forest are required to relish the pleasures of a purely intellectual worship, unaided by those forms of devotion which help the understanding, while they engage the attention. With prejudices against our holy Religion, arising from their exclusive intercourse with the dregs of Christian society, they are enjoined to believe the dogmas of a predestinarian Theology, which violate all their native and more just conceptions of the Divine Character and government. And at other times they are made to listen to the technical language of a mystical christianity, which baffles their comprehension, and which their manly understanding bids them reject.

Our Church, on the contrary, possesses peculiar advantages for the conversion of this interesting people: a polity which coincides with their patriarchal notions of government—a highly attractive form of worship, in which they have been found to join with ardour and great decorum—doctrines which commend themselves to their understanding and consciences—and a decency and gravity in her administrations, which command their respect. With these advantages we should be first in this good work, while, alas! we are behind our brethren of most other denominations!

This noble and generous, but wronged and slandered race of our fellow creatures, have high and holy claims upon our compassion and justice. The time to serve them is passing away. Their miserable tribes are disappearing, by silent waste, or reluctant removals, from the pale of civilization, and at no distant period, pity and help will be to them unavailing! Nay, they are hourly passing to the tribunal of equal justice, to report the wrongs they have suffered, and the redress which has been withheld. My brethren, send to them while you may, the feet of those who publish peace, and bring glad tidings of good.

3. But there is another race among us, whose claims upon our christian sympathy are, if possible, still stronger. * * * * *

* * * * * We should make them too Christians. We should bring them to the arms of the Friend of sinners, and seal to them the blessings of the Gospel. Abraham, who had more than a thousand servants born in his house, brought every one of them into the Covenant of his God. Not a man of them was left behind. "I know him," said the Almighty, "that he will command his children, and household after him, and they shall keep the way of the Lord, to do justice and judgment." (Gen. xviii. 19.) The same benefits are due to our own servants. Instead of a few scores of these wretched beings, we ought to be able to reckon in the bosom of the Christian Church, more than as many tens of thousands!

Where the means of religious instruction are at hand, we will suppose that they are permitted to enjoy them, if they are so disposed. But this is not enough. The influence of persuasion, and gentle authority, which is exerted upon our children, should be exerted upon them. We are as responsible for the souls of our Slaves as for the souls of our own offspring. They are equally precious in the sight of God; and equally, perhaps more, dependent upon us. Debased by ignorance and vice, they are utterly incapable of choosing for themselves: we must choose for them. Unaware of their moral degradation, and strangers to the covenant of promise, they are not likely to come and ask for the instructions and ordinances of Religion. They must

enjoy these blessings before they can duly appreciate them. Under present circumstances, to leave them to their own inclinations is to devote them to inevitable destruction.

4. But in contemplating the field before us, we perceive other claimants upon our charitable regard, whose exigencies are scarcely less pressing than those we have just considered. Of the thousands who constitute the free population of our country, many are wholly destitute of the privileges of the church. Many are the inmates of the sequestered hamlet, and the cabin embosomed in the unreclaimed wilderness, who are never cheered by the sound of the gospel. Even villages and neighbourhoods innumerable, in every part of our country, are unable, through indigence, to obtain the services of a settled Pastor, and consequently depend for the administration of the Word and Ordinances, upon the casual visits of the stranger, and the infrequent calls of the Missionary.

Thus circumstanced, the pious feel the loss of their christian privileges, as did the exile of Zion, when driven from the home of his fathers and the temple of his God, he hung his harp upon the willows, and sat down by the streams of Babylon and wept. To them the call of a Minister of Christ is like a visit from above; and they are ready to exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth salvation, that saith unto Zion, Thy God reigneth!"

But to the greater part of this destitute population, the loss of their privileges is the loss of their Religion. They cease to feel their destitution, and to turn their eyes towards the hills from whence their help cometh. They forget to read their bibles, and then cease to love them. They gradually encroach upon the Sabbath, until it is no longer sanctified. While some on that day pursue their temporal avocations, others with equal recklessness devote it to pleasure and amusement; and others again, assembled in taverns and dram-shops, or other haunts of low and beastly dissipation, give that holy day to impiety, intemperance, and uncleanness. In the mean time, generations of youths grow up, ignorant of the religion of their country, unused to its sacred institutions, and unbridled by its restraints; corrupted by ungodly example, and degraded by premature vice, they invade society qualified only to disturb and dishonour it.

We witness in this country the progress of a new experiment in morals as well as in politics. Religion derives no influence from the secular authority; no support from public resources, to sustain it against the baneful effects of popular indifference and corruption. Its moral force is derived from the intelligence and virtue of the community, and where these decline the sense of religion is proportionably extinguished, until an incorrigible generation is confirmed in its depravity, and their "candlestick is removed out of its place." Thus it has been with churches planted by apostolic hands, and established by miraculous powers; and thus it may be with our own. If we already find so large a portion of the more cultivated classes of society, disposed to regard the religion of their fathers, as an ancient superstition, which is quite unworthy of their dignified attention—as a useful device for restraining the vulgar, but in which they have no personal concern, any farther than public decency requires; what dishonour may we not expect to be poured upon it, when those ignorant and unprincipled vulgar, now growing up in the moral wastes of our country, shall become the worthy auxiliaries of the proud and self-suffi-

cient despisers of the truth, and improve on the example of their betters, in every form in which stupidity and vice can outrage God and his laws.

Add to this, that while so many of our fellow citizens are destitute of religious instruction, the apostles of error are sedulously engaged in propagating their respective sentiments. They find the people without the information necessary to their self-defence. They quiet their suspicions by assuming the appearances of unusual piety and zeal, win their confidence by affected candour, and perplex them with arguments and assertions which they have not the skill to expose, nor the means of disproving. Thus many are inextricably entangled in the mazes of error; many exchange the faith of their fathers for a corrupt christianity which has been divested of all its distinctive principles; others become indifferent to all opinions; and not a few become the open enemies and despisers of the gospel.

5. Consider the state of our church, as it now exists in this moral field. Its character, and, in some respects, its circumstances, may be contemplated with pleasure. Its doctrines are manifestly the doctrines of the bible, and of christian antiquity. Its worship, removed alike from the extremes of a destitution and a redundancy of forms, is distinguished for its beauty, simplicity, and spirituality. Its priesthood is clothed with an authority which none can question. It is in every respect adapted to a cultivated state of society, and will be most cheerfully welcomed where there is most intelligence, and where the varying character of the community is most fixed. With these, and other advantages never before enjoyed by any branch of the true Apostolical Church, it puts forth its strength to multiply the triumphs of the cross, neither obscured by the darkness of surrounding barbarism, nor weakened by the counteracting influence of any established religion, nor restrained by secular authority, nor impaired by an unnatural alliance with it, nor impeded in its operations, by the want of that assistance which art, science and philosophy may be made to render to the cause of truth and religion.

But this church is still in its infancy. The circumstances which attended the severance of these United States from the mother country, involved it in a popular odium, from which it has not fully recovered. Prejudices against it are every where cherished by sectarian bigotry and intolerance. Our congregations, though rapidly increasing, are few in number; and many of the members of our communion are scattered abroad as sheep having no shepherd. In the number of our clergy we are far behind most other denominations of christians; and it is but late that a nursery has been established for their increase. In innumerable places, where the church would now be welcomed with enthusiasm, other denominations who are before us in numbers and resources, are planting their distinctive principles, to the utter exclusion of what we cannot but deem a purer faith, and a more apostolical constitution of church government. While by zealous and persevering efforts, they are numbering their annual accessions by thousands, our church, alas! recovers by most tardy and laborious steps, that distinction and influence which under a former state of things it enjoyed.

6. If we confine our view to our own State, it presents us with facts which should humble and abase us. In a population of more than 500,000 souls, we have but forty ministers, and about as many churches. Of the twenty-eight districts of this State, in nine only has our church any existence. In nineteen districts, containing about 275,000 souls, it is unknown. In some

of them, it is believed, our Liturgy was never heard. Of the districts where our churches are planted, it is but a very small part of the population who enjoy their advantages. An inconsiderable fraction only of the coloured population receive any attention at our hands—while in some parts our church exhibits the most melancholy symptoms of decay.

Humiliating evidences of the apathy of Episcopalians, arrest the attention of the traveller in many parts of our Diocess. Churches erected by the piety of former ages are crumbling to the earth, and will soon cease to reproach us with neglect. There the pealing song of praise once resounded, and the voice of supplication went up before God! Now the cormorant and bittern are there—the owl and hissing serpent find a refuge in their walls—and the winds sighing through the consecrated ruins, tell of ages gone by, of truth fallen in the street, and of Zion weeping in solitude and desolation, clothed in sackcloth and ashes! Even the sacred stone will cease to mark the hallowed spot where slumber the ashes of your Ancestors, to tell the passing stranger that the place whereon he stands is holy ground!

If these be the monuments of the freedom and intelligence which we boast, then were it better not to be free—and our children, while they weep over broken down and deserted altars, if they be not driven from them, shall see cause to mourn the day when their Fathers were at liberty to accumulate wealth, walking amidst the desolations of the Temples of the Lord!

II. We have taken a survey of the field; let us now consider, *what is to be done in it.*

My Brethren, much is to be done. The brave and generous Savage, whom we have driven from the land of his Fathers, we are to visit with the light of the peaceful Gospel; and conduct his wandering feet to that happy country, where there is neither invasion nor wrong. To our destitute Brethren in frontier and secluded settlements, we are to send the Ministers and Sacraments of our holy Religion—to reclaim the sinner from the error of his way to the wisdom of the just—to comfort the last hours of the departing Saint—and to save multitudes of the rising generation from error and irreligion. The false doctrines which are every where industriously and successfully propagated are to be withstood; and prejudice counteracted by the diffusion of the distinctive principles of our church. Her dilapidated temples are to be rebuilt, and her decayed congregations resuscitated. The waste and uncultivated grounds are to be occupied—and the borders of our Zion enlarged, until the wilderness and the solitary places shall be glad for her, and the desert shall rejoice and blossom as the rose.

In the accomplishment of these objects, various causes are to co-operate. The Seminaries of Theological learning, must send forth a numerous, well instructed, and pious ministry, to occupy the field, and take in the spiritual harvest. The Press should be systematically employed in counteracting error, and diffusing the true faith; in aiding the labours of its constituted defenders, and supplying the want of them where they cannot be bestowed. The distinguishing doctrines and usages of our church must be better understood by her children, that they may love and defend from principle, what some may have adopted from accident, or preferred from habit.

Those whom God has invested with the authority of Chief Shepherds over his flock, should be disengaged from the absorbing duties of individual Parishes, that their paternal cares may be extended to all; that they may be eve-

ry where present to restrain rashness and repress error; to correct abuses and heal divisions; to see that zeal be not misdirected, nor energy misapplied; to supply by their ghostly counsel the inexperience of the young; and to animate by their presence and admonitions the faint-hearted and slothful servants: with anxious solicitude to protect the church against her enemies; to improve for her advancement the opportunities which the evolutions of Providence offer; and to "present her without spot to God as a Bride adorned for her husband."

But among the causes which must conspire to raise our church to that height of prosperity to which we trust in God she is destined, these are of the highest importance: that her ministers should go forth to their work, clothed with the spirit as well as the commission of their master; and burning with holy and unquenchable zeal for the advancement of his kingdom, and the salvation of souls. And in like manner, that her children should "come out from the world, and be separate,"—should walk worthy of their vocation, and so let their light shine before others, that the humbled and trembling sinner, whose soul is "crying out for the living God," and who thirsts for the consolations of his ordinances, as the hart pants for the cooling shade or the refreshing spring, shall be constrained to say—"these people are my people—their God shall be my God—and where they dwell will I dwell!"

In the work before us, few perform a more important, and none a more difficult service than the Missionary. Parting with the loved retirement, and affectionate endearment of home, he ceases to be a stranger to hardship, weariness and want. He penetrates the half savage wilderness; and in the secluded hamlet is heard the cheering sound of the gospel of peace. He encounters vice and ignorance in all their forms—the one stands reprov'd and abashed in his presence; the other imbibes instruction from his lips. But his labours of love are rewarded: the scattered sheep of the fold are collected, and to the poor the gospel is preached. The wicked are turned from their ways, to the wisdom of the just. Where Satan's seat was established, the Cross triumphs, the holy altar is set up; temples are consecrated; the sabbath becomes a day of sacred rest; the incense of prayer and praise ascends a sweet perfume to the throne of God; and the wilderness which he found desolate becomes like Eden!

The benefits of Missionary labours are generally speaking, however, too slowly evolved to strike the attention of superficial spectators. After years of painful labour have been bestowed, the only effects which they can perceive, may be, that a few humble families have organized themselves into a church, and incurred the expense of a settled Pastor—a few children have been baptized; and a few young persons have received the blessing of their Bishop—some who had "forsaken their first love," are reclaimed to the practice of christian duties—and others who were once known as blasphemers, and sabbath-breakers, and drunkards, have become steady attendants at church, and pray in their families, and teach their children to fear God, and keep his commandments.

This is humble success in the view of the man of the world; but behold it with the eye of a christian. A work has been accomplished which an Angel might contemplate with tears of joy. The kingdom of darkness has been successfully invaded. Souls for whom Christ died have been plucked as brands from the fire. The tempted and fainting christian, whom Satan de-

sired for his prey, has been saved from the jaws of the devourer. Children have been rescued from the vortex of impiety and corruption which otherwise would have engulfed them. And perhaps a foundation has been laid where the church of God shall flourish, and from age to age dispense the word and ordinances of Salvation. Here are benefits achieved, of which, when traced into their consequence, we can form no adequate estimate, and to which we can assign no limits.

My Brethren, behold in this "Society of Young Men" for the extension of the blessings of the ministry and ordinances, to the poor and destitute of our country, an evidence of the increase of piety, in an age which succeeds a long and dreary reign of religious indifference, and fashionable infidelity! Behold in it a little spring of pure and refreshing water, which already begins to clothe the barren sands with vegetation. Looking forward through a vista of a few years, behold it enlarged by tributary streams—a river, whose salubrious waters beautify the landscape and fertilize the vineyards of Zion. Contemplate in this Society the promise of the future triumphs of the Cross. Young Men, with views extended to the great and sacred interests of man and society, rise up in its defence, and by their early devotion to its cause, declare that *they* will reverence the religion of their fathers, and lend their first and warmest endeavours to extend its blessings to their destitute fellow men. Remembering the words of the Lord Jesus, "he that is not for me is against me, he that gathereth not with me scattereth abroad," they hasten to bear a part with him in diffusing that gospel which proclaims peace on earth, and good will towards men. Supplying the humble pittance which his necessities demand, they send the faithful Missionary to collect the scattered lambs of their Master's flock, to rescue the wayward sinner from the pains of eternal death, to speak the words of peace to the anxious penitent, and to conduct the feet of inexperienced youth into the paths of virtue and peace! It is a spectacle upon which the Father of mercies looks down with a smile of approbation.

III. We have taken a survey of the field—we have considered what is to be done in it. Let us now inquire, *what share we may personally take in the work before us.*

We may follow the animating example which this Society has set before us, and share the pleasure, and the reward of their labour of love. They need assistance and now come to ask it at our hands.

This is a munificent age: but alas! calls of this kind,—may we not add of this kind alone, are too often met with coldness and neglect. The affected repeater of another's sentiments—of sentiments which stain the soul that entertains them; the facetious mimic of another's absurdities—upon which the man of breeding would disdain to bestow a smile; even the prostitute stage-dancer, and despicable mountebank fatten upon the public liberality, where the faithful minister of the gospel, adorned by his attainments, and sainted by his virtues, finds his usefulness restricted by want, grows old in indigence, and at the termination of his godly life, consigns his widow and orphans to dependance and destitution. The temples of fashionable amusement, and corrupting pleasure, rise up in all the costliness and elegance of architecture, where the genius of sacred learning has no residence. The ministers of their fascinating pleasures compute their nightly gains by hundreds, if not by thousands, while the pressing demands of a *charity* which has engaged the compassion of heaven, and involves the eternal interests of man—a charity whose

objects are the destitute who hunger for the bread of life, and the ignorant who perish through lack of knowledge—are met by a beggarly contribution of pence and farthings!

I say not these things to reproach you, my Brethren. God forbid. The noble temple* under whose costly and spacious arches we have this day offered our devotions—the unexampled liberality with which you have taken upon yourselves the pecuniary embarrassments of the house of God, would prove reproach unjust, and rebuke unnecessary. But I may be permitted, thus publicly, to deplore that common misapplication of wealth, by which its possessor is corrupted; and that ill-timed parsimony, which has so often left the sacred institutions of religion to languish; and to wish that a church, deserving, but yet poor—that the souls for whom Christ died—that the most sacred interests of man, and of society, might be permitted to profit by, at least, the gleanings of that harvest, which vice, fashion, and amusement so universally reap. Then indeed would the waste places of Zion be rebuilt, and her desert become like the garden of the Lord.

My Brethren, let me entreat you to join your contributions to those of the Society, who now through me solicit your aid, in extending the principles of the church, and visiting the destitute with the instructions, and ordinances of the gospel. They who are to receive your bounty ask only the humblest subsistence. Give them this, and they will cheerfully go to the distant wilderness, and where the church is not they will plant it. But so extensive is the missionary field; so many are the claimants upon your bounty, that no munificence will exceed their demands.

My Brethren, what you bestow in this way will produce, not an ephemeral, but a lasting good. You may thus be the instrument of salvation to the soul of a fellow creature, of prosperity to the sacred cause of truth, and of planting the institutions of your church where they shall flourish when you shall have gone down to the dust, and the lapse of ages shall have obliterated every other monument of your piety! Yes, when you shall have gone down to your grave—when your wealth shall have been distributed to remote heirs who will not know that you hoarded it for them—when you shall be receiving the recompense of the good or ill use you have made of your possessions, what you shall have given to this and similar charities will still be surviving in the benefits whose causes originated in your bounty; and may prove the only portions of all your riches which you shall have saved for ever!

My Brethren, what you have is not your own: it is the Lord's. It will not long remain in your possession: your Lord will soon call you to give an account of your Stewardship. Whatever may be your choice, you must finally part with it all. But it is submitted to your choice, whether you will make it contribute to the holy purposes for which it is lent you; or, on the other hand, mis-spend it upon your pleasures, or suffer it to remain in your hands unproductive of good to man, or of glory to God. In this case, nothing will survive the total wreck which awaits your possessions. But what you bestow upon your God, may prove to you treasures laid up in heaven: for “he that hath pity upon the poor, lendeth unto the Lord; and look, what he layeth out it shall be paid to him again!”

My Brethren, do not turn a deaf ear to the call which, in the name of God, is this day made upon you. Fathers, your Sons have united to extend the

* St. Paul's Church, Charleston.

blessings of the Gospel to the destitute, and claim your assistance. Mothers, the children whom you nurtured upon your bosoms, call upon you to extend your fostering care to a depressed church. Ye fair and lovely ones, your brothers invite your aid in rescuing the young, the innocent, the unprotected, from ignorance, irreligion and ruin! Christians, an extended field, already whitened for the harvest lies before you, and "he that reapeth receiveth wages, and gathereth fruit unto life eternal." God himself, whose stewards you are, reclaims for the church, a portion of that which he has intrusted to you. Give plenteously, and you shall reap also plenteously. You can in no wise lose the reward of your charitable work. He in whose favour is life, will say to you in that day when you shall give an account of your Stewardship, "In as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me!"

TO THE EDITORS OF THE GOSPEL MESSENGER.

THE following is an extract from the petition which was sent to the Legislature of South-Carolina in 1812, by the Bible Society of Charleston. Its object was to recommend the use of the Bible in free schools, and as it ably sets forth the value of that best of books, its publication will gratify some of your readers. It is understood to have been penned by the late Dr. David Ramsay. E.

Your petitioners humbly conceive that many advantages would result from the revival of this practice, which, though common before the Revolution, has since that event strangely fallen into disuse. The Book which your petitioners wish to be introduced into the public schools, is not only the best in the world, but the cheapest. From the late great and increased demand for it such large editions are now struck off in the United States, that they can be purchased by wholesale so low, that single copies with good paper, type, printing, and binding, come at sixty cents; and in a short time, from the expected introduction of stereotypes into this country, it is probable that the price will be very much reduced. The books at present generally used in the schools of Charleston for teaching the art of reading, cost \$3.25. These are five in number; but of these the Bible makes no part. If Scott's Lessons and the Spelling Dictionary, two of the least important of the five, were exchanged for the Bible, the saving to each scholar would be \$1.40. This multiplied by the thousands who will attend these schools and increase every year, will in the aggregate, be an immense sum.

This view of the subject is strengthened by the general esteem, in which the Bible is held; and by its intrinsic merit; far exceeding that of all other books. It is believed by the inhabitants of this State generally, to be the word of God, given by divine inspiration—and consequently is highly revered by them. It contains information and doctrines of the greatest importance to the present and future happiness of mankind, no where else to be found, unless in human streams derived from this divine fountain. From the Bible alone we learn the history of creation, of the origin of evil both moral and physical, of the fall of man, of his restoration and redemption. It is the oldest book now extant; its history goes back to the beginning of the world,

and its prophecies extend forward to its end. It exhibits in the Saviour of mankind a perfect pattern for our imitation; and its precepts and doctrines are good and true, without any mixture of imperfection or error—neither of which can be affirmed of any human being, or of any human composition. It contains a complete system of all that is necessary to be believed or done by man, and furnishes the most powerful motives to virtue. Its morality far exceeds that of the most celebrated moral philosophers, being much more strict and comprehensive in its precepts, and prescribing rules of conduct, omitted by them, which are of the last consequence to the happiness of society. It strikes at the origin of all moral evil by regulating the thoughts and discipline of the heart, while human laws are confined to overt acts. It is enforced by the sanctions of eternal retribution; while the penalties of human laws operate only in this life. It contains promises which none but God can perform, and administers consolations which he alone can bestow. It authoritatively prescribes the duties incumbent on rulers and subjects, on masters and servants, on parents and children, and on all the other relations and conditions of life; and is well calculated to promote the peace and order of states, and the happiness of families and individuals. Your petitioners are of opinion that the introduction of the Bible into the public schools would have a happy effect on the rising generation. Its important contents being daily read by them, and constantly recited in their hearing, would be strongly impressed on their unincumbered memories, and would furnish a rich storehouse of lasting and powerful means for guarding their virtue when, in after life, they would be assailed by temptation. Your petitioners with great respect beg leave farther to suggest that reason and religion require parents and heads of families to teach the truths of divine revelation to their children and families. As the state legislature by the erection of public schools constitute themselves, in a qualified sense, the parents of the rising generation, it becomes an incumbent duty on them to take the same care that their adopted children of the same community should be instructed in the knowledge of the Bible, as that their own proper children should be so instructed.

FOR THE GOSPEL MESSENGER.

THE following fragment of a Sermon was found among the papers of one of the Clergy long since deceased. It will be read with interest as relating, most probably, to the memorable hurricane of 1752.

I will now offer a few reflections on the late Hurricane, which on this day two years threatened universal destruction to this town. My brethren, you must well remember the great terror and amazement of that day, and may well tremble at the memory of it. You then saw with countenances of wild horror, and paleness; with trembling hands, and knees knocking together, the stormy wind, and the swelling sea raging against this place, and threatening to bury you, and all things belonging to you, in one watery grave. How did your hearts die within you, when the tempestuous wind beat on your houses from above, and shook them to their foundations, with howling noise dreadful to hear, and the waves beneath swelling with mad violence around

your dwellings! How had the waters enclosed you in, on every side, as their certain prey or spoil! How had the flood risen, and stood up against you, to prevent your feeble feet from flight, through their strong current! You could not but look upon yourselves as victims given up to the merciless rage of wind and sea; many indeed were so; and a most gracious interposition of the great God kept you that remain, from being swallowed in the deep, when it raged so horribly against you. You then saw, my brethren, (and my own imagination can in some degree form to me a picture of your distress and anguish of heart,) you saw, and your eyes were filled with distraction at the sight, how soon the Almighty God can destroy; how soon his word can arm his works against his rebellious creatures; how at his word the stormy wind ariseth, and lifteth up the waves of the sea; how soon he could change your pleasant houses into pools of water; and the seat and habitation which men once filled with business, or mirth, and pleasure, with music, singing, and dancing, into a silent watery waste; a possession for the cormorant and bittern, and every hateful and unclean bird! And now amidst this impending ruin, and destruction, how did the boldest sinners tremble; how did the eyes of all, who saw their graves in every gust of wind or hoarse wave, look up to God for help! How did the hearts of you all dart forth agonizing prayers to his power to save, when no other power could! How many pious, and holy resolutions did the wicked offer up, of future obedience, were they delivered from their present danger! and even the most pious, and virtuous, no doubt, promised higher degrees of virtue, and obedience. This place at that time of most imminent destruction, must be considered, as one general bed of sickness; all, or most part, acting like dying people; the best condemning the errors of their lives which they had led, and the bad vowing to dedicate their lives to God, if he would raise them up from the gates of death, and the dark chambers of the grave—and O gracious providence, at a time, when the waters rose so fast, as if they were eager to execute their terrible errand of one general death; at a time when one hour more of strong blast, or hasty rising of the water, would have entombed you all, fathers, and mothers, and children, and every dear relation of social life; at this time of dark fears, and of faces gathering blackness, the same powerful Saviour in heaven, whose word on earth the mad waves, and tempestuous winds heard, and were still, bade the wind vary its point, and drove back with amazing precipitation the waves, and waters, which gaped to swallow you up. This sudden change, at such a critical moment; this unexpected deliverance, when all seemed lost, what was it owing to, but to the goodness of God, through the interposition of Jesus Christ?

Your hearts then, no doubt, leaped to joy, and rejoiced like dying sinners, with terrified and awakened consciences, raised again to life; amidst the first transport of your deliverance, (for great fears, or great joys swallow up the smaller,) you forgot all but that; but when the danger was quite gone, your fears and your joys decaying and dying away gradually, the scene of misery and desolation, which were now before your eyes, filled your hearts again with sadness, like shipwrecked mariners, who are so happy as to escape on shore, look with sorrow for the loss of the valuable lading, but rejoice inwardly at the preservation of life, a treasure far beyond their loss. Here, my brethren, you must have tasted some faint resemblance of Noah's joy when he saw dry land appear; for had a whole world been about perishing

by a second deluge, your fears could not have been greater, for when life is at stake, each fears for himself. And as you felt the joy of being saved I presume you all felt, the worst for awhile—gratitude for the great deliverance. Tender, and awakened minds still stronger were awakened, were struck through with a sense of divine mercy, which would last long: those who scarce ever prayed before, or trembled before at God, then did both, and some time after too, 'tis probable: some, no doubt, introduced for awhile, and some 'tis to be hoped first introduced, and continued that great pillar of religion, family worship: many would not venture to take their rest, before they had commended the keeping of their souls and bodies in that defenceless and helpless state of sleep and darkness, to God's almighty power, when they so lately found themselves unable to protect or defend their persons or houses from danger, though awake and exerting all your little strength. I doubt not, but that this terrible calamity awakened some to a newness of life, who are still going on in the path of peace and life everlasting: others were awakened too, but for a time only, from a death of sin unto a life of righteousness; a life of a few days, or a few weeks duration. Others of a more hardened cast, might be more ungrateful and more confirmed in sin from this deliverance; and when the danger was fled, and their fears too, though their hearts fainted within them, might pretend out of an affected impudence, and hypocrisy, to have stood this scene unterrified. But these, as they are monsters of ingratitude, are like all other monsters, and not to be reckoned of that nature, to which they bear so little resemblance. But let us beware, how we make ungrateful returns for so merciful, and astonishing a preservation, lest a worse thing befall us. The goodness of God abused by contempt, or carelessness, will awake with ten thousand times more fury; and though destruction may seem to sleep, or its motion be slow, the stroke will be heavier, when it comes.

Let me not flatter any, nor speak harder than the truth; for as we cannot absolutely declare the divine judgment, where great evils fall out, (for were those eighteen on whom the Tower of Siloam fell, sinners above all others, to deserve that death?) so let us not deceive ourselves with fond partiality, as our righteousnesses were so many, and eminent, as to deserve nothing less than an uninterrupted flow of divine favour, and benediction. There is no nation, nor people, nor city, but where there is sin sufficient to call down a divine visitation; and if the hurricane was not brought by the hand of God, it was not taken off by his hand neither. There are many sober, and serious christians in this place, and there are great many very wicked men and women. And yet the gospel does not promise pardon to the wicked for the good, or to measure the good from the vengeance which falls on the wicked: because the gospel tells us, that this time of great separation and preservation of the good from among the evil, is first at death, when the souls of the just go to Paradise, and is at the resurrection, the second, a last separation and triumph of the good over the wicked, when soul and body will ascend in glory, and live in eternal joy and felicity.

This is the time, when terrible winds and floods are expected; and yet at this time, a house is building for entertainment and amusement and diversions where the money, the bread and clothing and firing of the poor, is eat up; and time, which ought to be given to work out their eternal salvation, is wasted on poisoning the imagination and corrupting the heart. If people

want relaxations, let them contract an habit of seriousness, and virtue first: for the most part that will go to the play-house, are such whose lives are one continued relaxation and dissipation and thoughtlessness: serious and virtuous minds, I know, must be unbent, but then they will seek innocent amusements, and not such, as dry up the channel of their charity, and tempt young minds to polite debaucheries, and inflame their own passions, and corrupt their own hearts. It is said they will be starved out; I wish that there may be virtue enough in this place to starve out such vagrants and idle profligates, as the laws of all civilized society have rendered infamous; I hope they will be starved out of such an irregular and loose way of life, into an honest one; such as is useful for society and mankind in general. I speak not out of prejudice, nor resentment, but the sentiments of my heart, after having read, and considered all that has been said in favour of stage plays; I speak it as one, who is to watch over your salvation, and give you warning; and I know too much, I often tremble to think upon my danger, at the day of judgment, if I don't blow the trump of admonition: and speak I will, let favour or displeasure follow me, where my own soul and your souls are concerned. If it be said, that few perhaps will regard your warning; this may be true or false; I have delivered myself from the great crime of winking at any thing, that I judge destructive, or dangerous to the invaluable worth of any christian's soul.

The wire-dancing is ten times as innocent, for there is nothing but the interludes bad; but they are not contented, but are turning that into filthy farces, the very dregs of the stage. And are these proper returns for the deliverance of this whole town, by God's mercy, from universal ruin, but two years past, when had not his goodness interposed, they would have had no people to corrupt, and no ground to build on? Are our fears of God so short-lived, and our gratitude too? A few nights past, many hearts were trembling for fear of, and as fear is always mighty pious, praying no doubt against one: and yet no sooner will this play-house be built, but many of these trembling and praying hearts will be crowding there; and many will cheat their patient creditor, to go there; and these, who can afford it, defraud their Saviour of his right for his poor members on earth. Surely these actions are most provoking returns for this signal deliverance, and in so short time after: and as they are bad returns for the preservative part, so they are bad defences; and bad suppliants, and intercessors against another day of evil. Here then let me show what returns God expects for his mercies, both from the civil power of a people, and from each person in particular. First, from the civil power, a suppression and a signal punishment on all the nurseries and seminaries of vice; the seats of adulteries, fornications, gaming, and drunkenness; and then in course the dens and lurking holes of thieves, robbers, and murderers; for such, who frequent many infamous houses in this town, become all these monsters of iniquity in succession. God expects a careful eye from the civil or political magistrates, over all things that are contrary to temperance, and industry, and religion; for it is by these means, that men must be made good husbands, and fathers, and masters, and servants, and children, and may eat their own bread with thankfulness. But will the brothel or tavern, produce these amiable and useful characters in life, or just the contrary? The suppression of every vice, injurious to ourselves, our neighbour, or our God, is a just return which God expects in acknow-

ledgment of his mercy, when he has taken away a visitation which it may be supposed such crimes, and such places call down from his justice; and also from every member of the society, a due care and attention to all about him, and under his influence, direction and government. These are proper ways of thanking God for past instances of wonderful interpositions and deliverances; and a true way of securing the favour of him for the future, whose word can stop the proud wave in its mad tossing, and chain up the furious blast in its highest rage. Virtuous and good lives are the strongest bulwarks you can erect against the raging sea; and if you should not be safe in your bodies, you will stand greatly safe in your souls, not only amidst any future hurricane, which many will not perhaps live to see, but amidst the great hurricane of all nature; amidst the general wreck of this world which all must be present at, in the great day of judgment; for which God prepare us all, and make us ready for our death-beds, the first great change of our condition, and which fixes for ever the greater change of the day of Christ's second appearance in glory.

TO THE EDITORS OF THE GOSPEL MESSENGER.

THE Christian Observer for February last, contains an able and interesting Review of Mr. Belsham's last work, entitled: "The Epistles of Paul, the Apostle, translated, with an Exposition and Notes," in 4 vols. 8vo. Mr. B. is well known as the Unitarian Minister of Essex-street Chapel, London. As the Review greatly exceeds in length, the space which you might otherwise be disposed to spare for its republication, I must refer your readers to the Observer. To show, however, briefly, the opinion of Mr. B. on our blessed Saviour, and his Apostles, I shall extract a few quotations from his work, as I find them adduced by the Reviewer, accompanied with some of his remarks. These will be sufficient to show what sort of a Religion Mr. B. is desirous of substituting in place of that which was taught by the Son of God, and his Apostles, and which is still believed and taught by Trinitarians.

It may be necessary here to state, for the information of your readers who have paid no attention to the subject, that the term Unitarian embraces many degrees of religious belief. Thus, all are called Unitarians, who deny the Godhead of the Son, and the Holy Ghost, and confine it solely to the Father. But there are many shades of difference with respect to the Son. The Arians believe in Christ's pre-existence; that he is the first and noblest being whom God created; superior to every order of created intelligence, but inferior to the Father, &c. These have been divided into High and Low Arians, and Semi-Arians, in proportion as they give, or take from, the Saviour, the attributes of divinity. The Socinians of the present day, believe in the mere humanity of Christ, and are, therefore, sometimes called, Humanitarians; they deny that he had any existence before he was born of Joseph and Mary. Mr. B. belongs to this class. All of them deny the Personality of the Holy Ghost.

REVIEW OF BELSHAM'S EXPOSITION, &c.

One of the first qualifications, commonly expected in a translator, is a profound admiration for his Author.—But if any such qualification as this be

demanding from the translator, of whose work we are now about to give some account, we fear he will be found to fall short of it; for in his judgment, St. Paul was neither "a profound metaphysician," (vol. ii. p. 488,) an "accurate" reasoner, (vol. i. p. 126,) nor a correct writer, (vol. i. p. 110,) but, on the contrary, was "too fond of what we now call a play upon words," (vol. i. p. 59,) often "reasoning illogically" from "doubtful premises," (vol. iii. p. 51,) and sometimes giving "directions better suited to the state of society, and manners in the East, than to the more enlightened views and more polished manners of European countries and modern times." (vol. iii. p. 270). *Chr. Obs.* Vol. xxvi. p. 90.

Many of the doctrines which a plain man would gather from the mere text of Scripture, are known to be offensive to modern Unitarians. Thus, the Angel Gabriel, mentioned in the first chapter of St. Luke, would, by plain readers, be held to be a real angel; and the angels, named in the first chapter to the Hebrews, would be deemed real angels also. But, against the existence of any such angels or spirit, Mr. Belsham sometimes manifests a zeal truly Sadducean. Thus, on Heb. i. 14, he reasons as follows: In the Hebrew idiom, a man's spirit means himself: see 2 Tim. iv. 22. "The Lord Jesus Christ be with thy spirit!" that is, with thee: "Are they not all ministering spirits?" Here, however, it is plain, that his eagerness has betrayed him into a piece of bad logic. It is true, that, if a man's spirit signifies a man, a minister's spirit may signify a minister. But it does not follow, that a ministering spirit will signify the same. The author, however, has a propensity to fetch his arguments from sources the most opposite to his conclusions. Else, how could the second chapter to the Hebrews give occasion to the following note?

"It is the professed design of the writer, in this section, to show, that the Founder of the new dispensation, [Jesus Christ,] though far superior in rank to all preceding prophets, was nevertheless *a human being in the proper sense of the word, and nothing more than such*. This writer, who so explicitly asserts the proper humanity of Christ, makes no reserve, puts in no salvo in favour of a superior and divine nature, which was not subject to these humiliations. In truth, he had no idea of any such distinction. The fable of two distinct natures, existing in one person, was not then invented." (Vol. iv. pp. 462, 463.) Id. xxvi. pp. 91, 92.

The assertion of our Lord's Deity, in Rom. ix. 5, is thus got over. It is rendered by Mr. Belsham, "Whose is the God over all, blessed for ever more:" and this rendering is defended by a *conjecture*. *Oon ò* for *ó 'oon*. "This," says Mr. Belsham, "most probably is the true reading, agreeably to the conjecture of Slichtingius, Whitby, and Taylor, though it is not authorized by any manuscript, version, or ecclesiastical authority. But the connexion seems to require it. It is next to impossible, that the Apostle, when enumerating the distinguishing privileges of his countrymen, should count the greatest privilege of all, merely that God was in a peculiar sense their God. If the common reading should be preferred, the proper translation would be that of Erasmus, Dr. Clarke, Mr. Lindsay, and many others, viz. 'who is over all, God be blessed for ever more:' or, 'God, who is over all, be blessed for ever more.'" (Vol. i. p. 201.)

To this, however, we reply, that, if the common reading be not displaced in compliance with bold conjecture, the Deity of our Lord is established by

it; for, wherever the Apostles use an exclamation of grateful praise to the Almighty, such as is here imputed to them, they uniformly place *eulogeetos* before *Theos*, as in Luke i. 68; 2 Cor. i. 3; and 1 Pet. i. 3; whereas the strictly parallel expression in 2 Cor. xi. 31, *O Théos kai pateer tou kuriou eemoon, Jeesou Christou, oiden, óoon, 'eulogeetos eis tous aionas*, is translated as we translate this. Id. p. 93.

One of the most unequivocal attestations, however, to the personality of the Holy Spirit, is found in his association with the Father and the Son, in that Apostolical benediction which closes the second Epistle to the Corinthians. Yet on this Mr. Belsham says, "This text, so far from supplying an argument in favour of the distinct personality of the Holy Spirit, militates directly against it; for the participation of any person is absolutely unintelligible." (Vol. ii. p. 651.) Yet Mr. B. does not manifest any hesitation in translating the fifth verse of the same chapter, "Do ye not know yourselves, that Jesus Christ is in you?" (Vol. ii. p. 642.) Although Jesus Christ is confessedly a person, and the idea of one person being in another, is, at least, as unintelligible as that of one person having communion with another. The fact is, that Jesus Christ is in his disciples only by his Spirit; and we can see nothing impossible in the idea of the Spirit of God dwelling in us, or of an evil spirit being permitted to reside in us, any more than we do in that of our own spirits residing in our bodies. Id. p. 95.

"Whether these Epistles are canonical or not, is a verbal controversy. If canonical means inspired, neither these nor any other of the apostolical writings are so." (Vol. iii. p. 497.) So says Mr. B. But what says St. Peter on the same question? Referring to the Epistle of St. Paul and their contents, he says, that "there are some things in them which they that are unlearned and unstable wrest, as they do also the other Scriptures." And what says St. Paul? "*All Scripture is given by inspiration of God.*"

That I may not fatigue the reader, nor occupy too much room in your Miscellany, I shall here briefly state that, Mr. Belsham endeavours to get rid of the intercession of Christ, as it is understood by the orthodox; of eternal punishment; and of the usual opinion entertained of the evil Spirit; and he winds up his heterodoxy by asserting "that the soul does not signify a separate, immaterial substance, but a person's self." Id. p. 103. F. F.

ON THE DOCTRINE OF PURGATORY.

THE Christian Observer, speaking of Lord Byron, remarks:

"Upon one occasion we find him expressing a wish, 'that the Reformers had retained something like Purgatory;' not considering that as honest inquirers after truth, they could retain nothing which scripture had not revealed. The feelings which may have prompted this wish, if indeed it were any thing beyond a careless observation, are sufficiently apparent. He could not but be conscious,—indeed he confessed the fact,—that much of his life had been utterly at variance with the dictates of virtue, and religion. Neither could he deny the possibility at least of such a state of future punishment as the word of God describes. But then the doctrine of eternal condemnation appeared to him revolting in the extreme. It would have been comfortable to

think that the worst to be dreaded hereafter was a place of temporary suffering, issuing either in the purification of the soul preparatory to its final happiness, or in a total and irrevocable dismissal from existence itself with all its joys and sorrows. Thus the dream of purgatory would have laid a flattering unction to his soul; and his remark upon it may seem to denote the operation of a mind generally and habitually settled in unbelief, but rendered uneasy at intervals by a suspicion that the gospel might be true. He should have reflected, according to the language of the powerful and eloquent Dr. Barrow, that 'if it be true, the unbeliever acts most absurdly; if probable, very imprudently; if only possible, not wisely.'"

ON THE CARELESSNESS OF AUTHORS.

DR. KNOX published this sentence as coming from the pen of Bishop Warburton: "Socrates preaching moral virtue, and dying to bear witness to the unity of the Godhead, was made to the Grecian people wisdom and righteousness, not less than Jesus." A late writer, Mr. Biddulph, has adopted the statement for his own. The fact is, that Warburton had *introduced that notion for the purpose of condemning it*. See the 3d chapter of the 3d book of the "Doctrine of Grace."

In his preface to Pope's Works, Warburton has this remark: "May I, when envy and calumny take advantage of my absence, (for while I live I will freely trust it to my life to confute them,) may I find a friend as careful of my honest fame as I have been of his!" Wheresoever the English language is understood, there will be read this humble attempt to vindicate the "honest fame" of William Warburton. *Quarterly Review*.

No Steam-boat on the Sabbath.—It gives us sincere pleasure to state, that, through the influence of public opinion, and particularly the active exertions of a number of the proprietors, there no longer runs a Steam-boat on the Sabbath between this city and Nahant. We have before us a remonstrance signed by *eighteen* most respectable firms, proprietors in the Steam-boat, declaring that they "have seen with deep regret the use to which the boat has been applied;" that they "deem it subversive of the purpose for which she was purchased, of the good order and proper observance of the day, and a violation of the moral feelings of the community;" and that they "desire that she may not be allowed to be used in this manner in future, nor to ply between this and any other place of public resort in the neighbourhood, on said day." This remonstrance was not presented—having produced the intended effect before the signatures of all the gentlemen could be obtained.—*Boston Rec. & Tel.*

FROM THE PHILADELPHIA RECORDER.

'I WOULD NOT LIVE ALWAY.'

I WOULD NOT LIVE ALWAY—no, no, holy man—
 Not a day, not an hour should lengthen my span;
 The few lurid mornings that dawn on us here
 Are enough for life's woes, full enough for its cheer.
 Would I not go the path which the prophets of God,
 Apostles and Martyrs, so joyfully trod?
 While brethren and friends are all hastening home,
 Like a spirit unblest o'er the earth would I roam?

I would not live alway—I ask not to stay,
 Where storm after storm rises dark o'er the way;
 Where seeking for peace, we but hover around
 Like the Patriarch's bird—and no resting is found—
 Where Hope, when she paints her gay bow in the air,
 Leaves its brilliance to fade in the night of despair,
 And joy's fleeting angel ne'er sheds a glad ray,
 Save the gleam of the plumage that bears him away.

I would not live alway—thus fetter'd by sin;
 Temptation without and corruption within:
 In a moment of strength, if I sever the chain,
 Scarce the victory's mine than I'm captive again.
 E'en the rapture of pardon is mingled with fears,
 And my cup of thanksgiving with penitent tears.
 The festival trump calls for jubilant songs,
 But my spirit her own *miserere* prolongs.

I would not live alway—no, welcome the tomb;
 Immortality's lamp burns there bright 'mid the gloom;
 There too is the pillow where Christ bow'd his head—
 Sweet, sweet be my slumbers on that holy bed.
 But sweeter the morn which shall follow that night,
 When the sunrise of glory shall beam on my sight,
 When the full matin-song, as the sleepers arise
 To hail the blest morning, shall peal through the skies.

Who, who would live alway—away from his God,
 Away from yon heav'n, that blissful abode,
 Where the rivers of pleasure flow o'er the bright plains,
 And the noontide of glory eternally reigns;
 Where the saints of all ages in harmony meet,
 Their God and each other transported to greet,
 While the anthems of rapture unceasingly roll,
 And the smile of the Lord is the feast of the soul?

That heavenly music! what is it I hear?
 The notes of the harpers ring sweet in the air;
 And see, soft unfolding those portals of gold!
 The King all array'd in his beauty behold!
 O give me, O give me the wings of a dove—
 Let me hasten my flight to that palace above:
 Yes, 'tis now that my soul on glad pinions would soar,
 And in ecstasy bid earth adieu evermore.

Miscellaneous Intelligence.

General Theological Seminary.—The annual meeting of the board of trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States was held in New-York, from the 27th to the 30th June inclusive. There were present three of the Bishops, viz. Bishop White, Bishop Hobart, and Bishop Croes,—and twenty-four clerical and lay trustees, from five states.

The examination of the students took place on the Wednesday and Thursday of that week; and it proved, we learn, highly satisfactory to the audience which attended it, and which consisted, besides the trustees, of a number of the clergy of this and other dioceses. The Commencement was held on Friday, when Alexander H. Crosby, A. M. of New-York; Benjamin Hutchins, A. M. of Pennsylvania; George A. Shelton, A. B. of Connecticut; William L. Keese, A. B. of New-York; John A. Hicks, A. B. of New-York; and Edmund D. Griffin, A. B. of New-York; who composed the first class, read theological dissertations,* and received the honours of the institution. Bishop Croes delivered the address—marked by sound and able views of church principles and church order.

We learn that the seminary building is in a state of forwardness—the third tier of beams being laid. The subscriptions for this purpose have nearly all been paid, and no loss is expected. The building, which is one of three embraced by the entire design, is in the plain Gothic style. Its size is 104 feet by about 52. It will accommodate two of the professors and about forty students. For the present, the library and lecture-rooms are included in this building. From the size and strength of the edifice, and the number of apartments to be finished, its cost will exceed the original appropriation; and to meet the deficiency, the requisite advances and loans will be made; which are to be reimbursed, one half by subscriptions in the diocese of New-York, and the other half by subscriptions in the other dioceses—none of these latter having yet contributed to the building fund.

As usual, and as is to be expected, the report of the finance committee shows a greater amount of expenditure than of income; but the excess is not large. That this excess of expenditure should exist, is almost a matter of course in new institutions which are designed to operate on a large scale. We hope that the liberality of the Episcopalian public will soon turn the balance the other way; when the income shall exceed the expenditure, the seminary will be enabled to bestow on its devoted professors a remuneration somewhat more commensurate with their talents and unwearied labours.

The alterations in the course of study proposed last year, were adopted.

Various other business was done, of which we have no room to present a detail. The entire proceedings of the meeting will be printed. We subjoin the report of the faculty.

New-York, June 26th, 1826.

The faculty of the General Theological Seminary present to the trustees the following report of the state of the institution during the last year:—

* Except Mr. Hutchins, who from indisposition, was unable to read the dissertation which he had prepared.

At the opening of the first session, November 7th, five applicants for admission were received, viz. Harry Finch, A. B. of the diocese of Connecticut; Thomas Harper, A. B. of Pennsylvania; William Lucas, of Pennsylvania, on the "Bishop White" scholarship; Isaac Pardee, A. B. of New-York; and Ephraim Punderson, A. B. of New-York. On the 14th of the same month, John C. Porter, A. B. of New-York, was admitted; and on the 21st, Alexander W. Marshall, A. B. of South-Carolina. During the year, the following students have been dismissed on their own application: Of the first class—John A. Stone, Smith Pyne, and Southerland Douglass; of the second—Clement F. Jones, John V. Johns, who has this day received his dismissal on his own application, and will leave the seminary immediately after the examination; and of the third—Thomas Harper. Leave of absence, during the remainder of the session, was granted a few days ago to Mr. Young, of the second class, on account of ill health; and to Mr. Marshall, of the third class, for satisfactory reasons.

The faculty have nothing to report with respect to the course of study, except that, in consequence of the time devoted to it being a month shorter than usual, a few subjects have necessarily been omitted, or examined with less attention than would otherwise have been paid to them. The professor of pastoral theology and pulpit eloquence, having returned from Europe, has attended to the duties of those departments.

The number and names of the students who are now in the seminary are as follows:—First class, six, viz. Messrs. Crosby, Griffin, Hicks, Hutchins, Keese, Shelton; second class, ten, viz. Messrs. Adams, J. W. Curtis, W. A. Curtis, Fuller, Hinton, Johns, Lewis, Peet, Phœbus, Young; third class, six, viz. Messrs. Finch, Lucas, Marshall, Pardee, Porter, Punderson.

Respectfully submitted to the trustees.

J. H. HOBART, *Chairman.*

The next session of the General Theological Seminary of the Protestant Episcopal Church in the United States, will commence on Monday, October 2. The students, and candidates for admission, are requested to assemble in the Recitation-Room, at 12 o'clock on that day.

The following are the qualifications for entering:—

Persons producing satisfactory evidence of their being candidates for holy orders in the Protestant Episcopal Church with full (that is, including *literary*) attainments, agreeably to the 8th canon of the General Convention of 1820,* will, on application, be received into the seminary.

All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the faculty, on the general principles of natural and moral philosophy, and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's *Æneid*, Cicero's *Orationes*, or *De Officiis*; and the four Gospels, Xenophon's *Cyropedia*, and the first three books of Homer.

Every candidate must enter the third or lowest class, at the commence-

* This should be particularly noted in the certificate, as the mere fact of their being candidates for orders is not sufficient.

ment of the fall session; or stand a satisfactory examination on the studies which have been pursued by the class into which he seeks admittance.

The board at the seminary's house is two dollars and fifty cents per week.—*Chris. Jour.*

The Report of the Library Committee states the number of volumes at present belonging to the Library to be 3148; viz: folios. 677—quartos 547—octavos, &c. 1924.

Bishop Ravenscroft's Charge, Delivered to the Tenth Annual Convention of the Protestant Episcopal Church of the Diocese of North-Carolina, May 22, 1826.

My Brethren of the Clergy and Laity,

The important interests to which your attention has been directed during the session of this Convention, are calculated to engage the most earnest endeavours, that the counsels agreed upon for the advancement of the Church, and the kingdom of the Redeemer, should be successful. But to this end, it is not only necessary that the measures directed by this body should be correct in principle, and required by the interests of the Church, but practically attainable, also, by the reasonable ability of the members. That such is the character of the resolutions you have now come to, must be evident to all who consider the magnitude of the objects to be attained, with the means which are at the reasonable disposal of the representatives of the Church.

Past experience, however, teaches us, that neither the necessity or the advantage of a particular measure, nor yet the ability to carry it into effect, are in themselves sufficient to insure general co-operation. The Convention of the Church, though the proper representative of the particular congregations comprising it, and in fact a legislative body, yet as it is clothed with no coercive power is liable to find its best devised and best intended measures, paralyzed, if not altogether defeated, by the negligence or indifference of its constituents.

That this every way indefensible, and if much longer continued, most ruinous state of insubordination to the fundamental principle of all regularly associated bodies, is, in our particular case, my brethren, the consequence of inconsideration in some, and want of proper information in others I am well persuaded. And am, therefore, induced to give my annual charge to the diocese such a direction as may tend to obviate this evil, by laying before the members of the Church such a plain, yet concise view of the popular nature of our frame of ecclesiastical government, as shall tend to engage and secure the ready concurrence and co-operation of all our members in favour of the measures agreed upon, either for particular or general good, by the regularly elected representatives of the particular congregations, and of the diocese at large.

The first delegation of power and authority, by the members individually, is that committed to the vestries of each particular congregation. These are bodies of men, varying in number according to the constitution of particular dioceses, but most commonly limited to 12, annually chosen by a majority of the votes of each particular congregation, and form, as it were, the legislative council of the parish or congregation by which they are elected. To the ves-

tries it appertains to direct and transact the secular concerns of the congregation; to assess and collect the pecuniary contributions required of the members; to appoint the delegates to the diocesan conventions; to elect the church-wardens out of their own body; and to act as counsellors and assessors with their clergymen, if required, in cases of discipline, and other matters of common concern. They are also required to keep a regular record of the members of the congregation, of the marriages, baptisms, and burials, in the parish or congregation, and to enter a statement of their proceedings at every meeting.

To the church-wardens it more especially belongs, to take care of the church buildings; of the communion plate, books, and vestments; to provide the elements for the holy communion, at the common expense; to maintain order and decorum during public worship; and to regulate the necessary provision for the poor of the parish. It is their duty, also, in the absence, or at the desire of the minister, to preside according to the seniority of appointment, at all meetings of the vestry; to direct the entries to be made by the secretary according to the determination of the majority, to sign the proceedings of each meeting, and to certify all extracts from the records, particularly all certificates of delegation to the diocesan conventions.

From this brief view of the appointment and purpose of vestries, it must be evident, I think, that provision is made for the administration of parochial affairs upon the most popular model compatible with order and effect. The vestrymen being themselves members of the congregation, must be intimately acquainted with the condition and circumstances of their constituents; and as they must themselves be affected, in a proportionable degree, by the resolves of the vestry, every security is obtained that nothing like oppression or injustice towards the rest of the members will be attempted. But even if such a case should occur, the congregation retain the remedy in their own hands, in the annual elections.

The next delegation of power and authority from the members of the church, is that which is exercised, through the vestries, in the appointment of lay delegates to the diocesan conventions.

These bodies are to the dioceses at large, what the particular vestries are to the several congregations composing them. The only difference between them being that which arises from the charge and management of general and particular interests, and the consequently superior importance of their determinations.

To the diocesan conventions, and of course to this body, as such, it appertains to consult and provide for the general interests of the diocese; to enact, amend, or repeal canons, or laws ecclesiastical, for the regulation of the members at large; to elect the bishop; to appoint the standing committee, or council of advice for the bishop; to choose the clerical and lay delegates to represent the diocese in the triennial convention of the general church in these United States; and to assess and regulate the pecuniary contributions which are required for the general interests. And as the particular vestries are the organs through which the enactments of the diocesan conventions are carried into effect, so are the diocesan conventions also the organs whereby the general convention fulfils its higher and more comprehensive duties. Through these as links in the chain, the frame of our ecclesiastical government is compacted together by joints and bands which are essentially popular. It is

based upon the will of the majority of the members personally exercised, in the immediate election of the vestries, and it returns to them again in the annual control which they retain over those elections, and that they may act with judgment on their affairs, provision is made for their full information, by the public manner in which the conventions hold their sessions, and by the general dissemination of the annual journal of their proceedings.

With a frame of ecclesiastical government as directly assimilated to, and equally congenial with the civil institutions of our country, as that of any other known religious denomination in it, Episcopalians may surely be permitted to express their sorrow, that so persevering an effort should have been made to impress upon the public mind the false and unfounded persuasion, that the principles of their government, and the tenets of their religious belief, are alike hostile to the free and happy institutions of this favoured land; and to indulge the hope, that both those who circulate, and those who receive, so injurious and uncharitable a misrepresentation, will at least take the pains to be more truly informed. As, however, this remainder of a most unhappy prejudice has been widely spread and long entertained, I feel it due to the interests committed to me, to show farther, that in the administration of the frame of government adopted by the Protestant Episcopal Church in these United States, nothing contrary to the will of the individual members of the Church, expressed by a majority of their representatives, can be forced upon them. Every bishop is elected by the votes of the clergy and laity of the diocese assembled in convention; every pastor of a particular parish or congregation, is called to the charge by the vestry of the parish; and the vestry being elected by the members themselves, every precaution is taken, that as the whole is instituted for the common benefit, common consent shall be the basis from which all necessary power and authority to administer the system with advantage and effect, shall spring. Nothing despotic, nothing unregulated by laws, passed by the representatives of the members of the church, is admitted in the constitution of the Protestant Episcopal Church. Even the bishop is only an executive officer, restrained and directed by express canons in the exercise of the authority committed to him. The only absolute power possessed by him being that of a negative nature, and this confined to matters purely conscientious, such as a refusal to admit a candidate for ordination, although recommended by the examiners, as, in their judgment, qualified to receive orders, and cases of a like nature. A bishop can neither suspend, displace, or degrade a clergyman, otherwise than as the canons direct. Nor can a clergyman exercise the discipline of the church upon a communicant, except according to the rubrics and canons, and ultimately liable to the decision of the bishop, to whom, in every such case, an appeal lies.

Every security being thus taken against the oppressive exercise of the authority confided to the different officers who are appointed to administer its affairs, and no authority being conferred but what is absolutely necessary for the edification of the body, it should surely be a prevailing argument with Episcopalians, to respect and support their ecclesiastical constitution, by the observance of all the duties it imposes upon them.

And first, they owe to their own interests, to the credit and welfare of the church, and to the advancement of true religion, a conscientious performance of their right and duty in the election of the members of the vestry. On this every thing may be said to depend, because to the vestries all subsequent mea-

tures for the year are referred. And not only is it a conscientious duty, that every member of the church should personally attend on the annual election day, but that he should vote also for those persons, who for their piety, their standing in public estimation, and other qualifications combined, give the best assurance of a faithful and profitable performance of the trust committed to them. In electing these men, respect should be had, in the first place, to their standing as Christians; a Christian body should surely be represented by Christians. In truth it is desirable, that in every case the representatives of the church should be communicants. But as this, unhappily, is not in all cases possible, it is therefore not insisted upon, nor is any particular congregation, or the church at large, debarred, by any regulation, from the services of those friendly laymen, whose orderly lives and respect for religion encourage the happy hope that they are not far from the kingdom of God.

Secondly, They owe it to conscience and to consistency, to obey the regulations, and carry into effect the lawful resolutions and enactments of their representatives. As the members of a particular church are morally bound by the acts of their vestry; so are all the congregations in a diocese, equally bound by the acts of their Convention; and all the Conventions of this country by the acts of the General Convention of this Church. And the ground of this obligation is plain and obvious. As the individual members are bound by every principle of right reason to perform the duties and fulfil the engagements, growing out of the lawful acts of their immediate representatives, so are these also, in the same manner, equally bound by the lawful acts of their immediate representatives, up to the highest judicatory known to the Church.

From this very brief but just statement of the popular principle upon which the frame of our ecclesiastical government is founded, the members of the church in this diocese, I trust, will be induced to pay more attention to the election of the immediate representatives, and feel that the carelessness and indifference, too frequently manifested as to this duty, is, in fact, a surrender at once of private and public obligation, and a mark of great laxity of principle, both as churchmen and christians.

As an additional and very powerful reason to give to the whole of this subject the serious consideration its real importance demands, I would remark, that as the whole power possessed by the administrative bodies of the church is of a moral nature, and dependent for its effect on the influence of this principle over the members, all unnecessary neglect of the personal duties consequent on the right of election by them, of the relative duty of representatives, with all refusal to carry into effect the decisions of the vestries and conventions, is so far, very conclusive proof of the weakness of the moral principle, of indifference to the interests of religion, and of disregard for the only just and safe ground on which either civil or religious liberty can be maintained, viz. submission to the will of the majority, constitutionally declared.

Let not, then, the church of which we are happily members, have to take up the reproach of her great Founder and Head, as expressed by the prophet Isaiah, "I have nourished and brought up children, and they have rebelled against me." Our nursing mother appeals to us for support; let us not prove ourselves unnatural children by devouring the breasts which we have sucked, and refusing the support and defence which our spiritual parent requires in the day of her need. She has given all to her children; she has reserved nothing for herself, but the comfort and consolation which springs from unfeigned love and devoted attachment in them, grounded on the irrefragable testimony

of heaven and earth, united in favour of her divine origin and saving purpose, as held and maintained by the Protestant Episcopal Church in these United States.

Convention of Ohio.—The 9th annual Convention of the Protestant Episcopal Church in Ohio, was held at Columbus, on the 7th and 8th June, 1826. There were present the Right Rev. Bishop Chase, 4 Presbyters, 2 Deacons, and 27 Lay-Delegates, representing 18 parishes. The Bishop's Address to the Convention, furnishes pleasing evidence of the rapid increase of the Church in that diocese, which is only limited by the great want of Ministers. It is principally occupied with a diary of his episcopal visitations and other labours, of which the following summary is given.

"During the last year I have baptised	- - - - -	63
Confirmed 177, and omitted in last year's report 30,	- - - - -	207
Administered the Holy Communion, (times)	- - - - -	22
Held service and preached	{ within the Diocese 144 } { without the Diocese 12 }	156
The number of miles I have travelled including my journey to } Washington,	}	2403

I have consecrated one church, and solemnized several funerals and marriages."

The following statement is gratifying.

"The parish of St. Peter's Delaware deserves the commendation of all who lament the great want of churches in our new country. By the exertions of a few worthy and spirited gentlemen, this village, a few years ago a howling wild wood, is now adorned with a neat Gothic Church 50 feet by 40, exclusive of the steeple. It will soon be finished for Consecration.

"From Radnor, a Welsh settlement west of Delaware, several persons attend St. Peter's Church. I mention it here because of the interest of late excited by the hopes of educating a young Welch minister, who can preach the gospel to them in their own language. Such a youth is now in our school fitting for the Theological Seminary."

We published in our number for May, from the Christian Journal, an extract from a letter of Bishop Chase to Mr. Wigg in London, on the subject of his visit to the Oneida and Mohawk Indians. But we cannot forbear extracting from the present address, a still more interesting statement of the same instance of the Bishop's apostolic zeal and charity.

"Some time ago I had heard of the scattered remnants of the Oneida and Mohawk Tribes who still retained the use of our Liturgy, once taught them by the British Missionaries when they resided under that government. And it was my most anxious wish to see and converse with them. This wish it pleased God most graciously to gratify. I paid them a visit." * * * "Some aged men and women of the Mohawks, fit emblems of their tribe, once vigorous, now in decay, met us at their lowly cabin doors. My worthy friend and guide the Rev. Mr. Coe, who had seen and known these interesting people before, now told them my name and errand. I passed around their little settlement, and the evening and the morning were spent in trying to do them good. I found them not like heathens. They had known Jesus their Creator and Saviour, from their youth, and the liturgy and formularies of the Church of England, with part of the book of Genesis, and the gospel of St. Mark, translated into their language, A. D. 1787, had been the blessed means

by which this faith had been taught and handed down from their forefathers. What a comment this, on the great utility of accompanying the translation of the scriptures, with the formularies of primitive devotion! And what an overpowering refutation is this of the ungodly objections, made to the christianizing of the heathen, by diffusing the light of the Holy Bible among them! From this instance of God's blessing on the means, let christians take courage. Their bread being cast by faith on the waters of God's providence, shall return blessed after many days; and though now through much persecution from the hosts of infidelity, they go on their way weeping; yet if they persevere, the whole world will, like a ripe field of corn, come to the christian faith with joy, and bring their sheaves of holy fruits with them.

"Aug. 19. Divine service was performed with these Indians, on the morning of this day, though it rained incessantly, they came in goodly numbers; and seemed with one heart and voice to join in the responses, as the prayers were read by myself, and repeated by an elderly person in their language. By their apparent simplicity and godly sincerity, I was reminded of the accounts given us of the Apostolic worship.

"I could not part from these most engaging people, without giving them some hopes of being benefited by the school, which had been committed to our care, through the bounty of their former benefactors. I promised to take several of their young men and boys, board and educate them, looking to God for means and ability to support me in so great expense."

On a subsequent visit to these Indians Bishop Chase took home with him six of the Mohawks, "four of whom he thought proper to retain at the school as lads of great promise. Since that, one of another tribe has, by a private gentleman, been placed at the school." He has also received assurances from the Secretary of War that he should be indemnified for their maintenance and education.

The Convention confirmed the conditional purchase, made by Bishop Chase, of 8000 acres of land in Knox county, and resolved that the Theological Seminary of Ohio, and Kenyon College, should be established thereon. The Parochial Reports give the following aggregate. Number of Families, 598; Communicants, 768; Baptisms, 220; Marriages, 12; Burials, 34; Catechumens, 155; Sunday School Scholars, 120.

Convention of Maryland.—The Convention in the Diocese of Maryland was held on the 24th, 25th and 26th of May last, as stated in our last number. From the printed Journal we collect the following:

The Clergy in that diocese consists of the Bishop, 43 Priests, and 7 Deacons. 21 congregations are unsupplied with ministers.

It appears that this diocese has paid into the funds of our General Theological Seminary,

\$4.964 24

There remains of unpaid subscriptions,

2.520 00

Total paid and subscribed,

\$7.484 24

From the report on the state of the Church we extract the following:

"Among the circumstances of a discouraging nature, one of the most prominent, is the frequent dissolution of the pastoral connection in our country Parishes. It will appear evident, from even a slight examination of our Ecclesiastical institutions and laws, that the relation between a Rector and his

Church, was designed to be permanent and sacred—never to be dissolved, but in a case of necessity, or of peculiar expediency. And it must be evident to every enlightened observer, that the stability and growth of our Church, depend greatly under God, on the zealous and devoted labours of a *settled*, as well as intelligent and pious ministry. But the melancholy fact is, that the condition of our country Clergymen in general, more nearly resembles that of missionaries or itinerants, than that of permanent parochial Ministers. In many instances, they have scarcely resided long enough in their respective parishes to have become acquainted with the character and wants of the people, before they remove to another sphere of labour. These removals have been, and are, so common, that it is believed, that not more than four or five names can be found on the list of the Clergy of the Diocese, which are of more than twelve years standing. The committee cannot believe that the evil of which they speak, can be justly attributed to motives of avarice or ambition, or to the love of novelty and change on the part of the Clergy. On the contrary it is believed, that in many instances, constrained by the love of Christ and of souls, they have submitted to self-denial and privations, till endurance was no longer possible, and necessity compelled them to seek for other scenes of labour, where the prospect of usefulness is not less, and that of temporal support and comfort, far more encouraging. The committee are satisfied that no cause can be assigned for the evil alluded to, but the neglect of the parishes to make ample and regular provision for the support of their ministers, and that unless a change is speedily effected in this particular, much of the talent and piety now employed in promoting the interests of religion and the Church in this Diocese, will be transferred to other sections of the country, and the number of vacant parishes, which is now great, will be swelled to a yet larger amount.”

From the Bishop's Address we extract the following remarks of a general character:

“Far be it from me, to attempt to oppress the members of our communion with pecuniary demands. But sure I am, that the portion of income, which every conscientious christian will feel himself bound to bestow on the sacred purposes of religion, when judiciously distributed, will be abundantly sufficient, to maintain all the General and Diocesan institutions of the Church. According to the government of our Church, for which we must feel indebted to the blessed influence of the Holy Spirit, her general and great concerns, such as the preservation of the faith, the maintenance of her worship and the uniform education of her Ministry, are placed under the direction of the general Convention, while interests and institutions of more limited influence are left to her dioceses. And to preserve this beautiful and wise system, will surely claim the exertions and the prayers of all her faithful members.

“With regard to the Tract Society, which continues its operations with great zeal, I would beg leave to throw out a suggestion, which appears to me, if received and acted upon, might greatly extend and enhance the benefits of this association. I would advise a repository to be fixed in every parish, for the sale and distribution of Tracts, under the direction of the Clergyman of the parish*—that agreeably to the request of the several Clergymen, Tracts

* It is with a view to this species of good, that the Protestant Episcopal Society for the advancement of Christianity in South-Carolina, have adopted a scheme of Branch

should be published, suited to the peculiar state of the parish. Then when any error—any new sect arose, he would be prepared to counteract their influence and exertions by Tracts suited to the state of things; and while Tracts of one description might suit one parish, those of another would suit another parish. This would extend the influence of an institution, simple in its character, but high in its object through the whole diocese.”

“I have only to repeat my admonitions to the gentlemen of the laity, to promote, with zeal, the interests of our truly pure, apostolic Church, to manage the concerns of their different parishes with due attention, to preserve their Churches in a comfortable condition, and to make adequate provision for the support of their Ministers. Although we now possess the means of obtaining a well educated Ministry, still, unless comfortable livings are provided for them, in the different parishes, it will not avail.

“Here it may not be amiss to mention, that we are now in a fair way to give a complete education to the young men of the Episcopal Church, without the hazard of having their religious principles affected. The Episcopal College in Connecticut is rising rapidly to eminence. And I have the pleasure to say, that some of the most distinguished scholars in that institution, are from Maryland.

“My Rev. Brethren: When our adorable Redeemer, said, ‘I am the good Shepherd, and know my sheep, and am known of mine,’ he conveyed a most important piece of instruction to his Ministers. A Minister viewing himself in the interesting relation of a shepherd of his flock, ought to study their various spiritual conditions, and then prepare himself to suit his instructions to their state. And by frequent intercourse with them, he ought to become acquainted with every family, and, if possible, with every individual within his cure. And if, by an affectionate manner—by visiting them in affliction and consoling them in distress, he establish the character of a tender, a watchful and an interested shepherd, they will resort to him in trouble, they will consult him in spiritual difficulties, and he will lead them into the rich pastures of Evangelical enjoyments. Thus in a degree inferior to the great Shepherd, he will know his sheep and be known of them.”

Convention of Massachusetts.—The Convention of the Protestant Episcopal Church in this State, was held at Boston, June 21. It does not appear that the Bishop was present. There were present 8 Presbyters, 4 Deacons, and 26 Lay Delegates, representing 14 parishes.

“Rev. Mr. Barlow, from the diocese of South-Carolina, was called upon by the president to lay before the Convention his proposed plan: whereupon the following resolution was offered by the Rev. Mr. Griswold, and passed by vote.

“*Resolved*, That this Convention approve of the establishment of the American Society for promoting Christian Knowledge, and recommend it to the friends of the Church in this State.

“*Resolved*, That the following gentlemen be and they hereby are a committee to further this object. Rev. Mr. Eaton, Rev. Mr. Morss, Rev. Mr. Edson, Rev. Mr. Cutler, and Messrs. Merrill, Parker, and Sowdon.”

or Auxiliary Societies to be located in such places as might be the most convenient places of deposit for sale or distribution of all its publications. It is hoped that this will be soon carried into effect. *Ed. G. M.*

There are in this state 23 Parishes. Returns are given from only 13, which furnish the following aggregate. Number of Families, 748; Communicants, 1148; Baptisms, 180; Burials, 117; Marriages, 60; Sunday School Scholars, 497. Six parishes have Missionary Societies. Two Churches are building, and the one in Cambridge having been repaired, was to be opened for worship July 1, under the charge of the Rev. Mr. Otis.

Convention of Connecticut.—The annual Convention of the Protestant Episcopal Church in this diocese was held at Newtown, on the 7th and 8th June, 1826. There are in this diocese 53 Clergymen, and 74 Congregations. The Convention was attended by the Right Rev. Bishop Brownell, 34 Clergymen, and 38 Lay Delegates, representing 27 Churches. The Parochial Reports furnish the following aggregate: Number of Families, 2223, (the number in some of the largest congregations is not given;) Baptisms, 522; Burials, 491; Marriages, 196; Communicants, 4106; Sunday School Scholars, 870. We give with pleasure the following extracts from Bishop Brownell's Address.

"Among the institutions conducive to the prosperity of our Church, I regard the establishment of Sunday Schools with peculiar satisfaction. These are now organized in nearly all the parishes of the diocese. The Clergy could not direct their zeal to a more useful object. And the young people in the several parishes who so kindly lend their assistance in the business of instruction, may be assured that their services are duly appreciated, and that their labours are not in vain in the Lord. The benefits they confer on others, will be repaid to their own bosoms in reflected blessings; for the instructions which they impart to the youth committed to their care, can hardly fail to make them wiser and better themselves. I look to these young instructors, and to their more youthful pupils with indescribable interest, as the future supporters of the Church. They are in the best possible way to imbibe her doctrines, to acquire an attachment to her worship, and to catch the true spirit of her devotions.

"The objects contemplated by 'the Society for the Promotion of Christian Knowledge,' have also a strong claim to our attention, as embracing the most efficient means of promoting the welfare of our Church. This institution has already rendered important services, by the dissemination of Bibles, Prayer-Books, and Tracts, and in the promotion of Missionary efforts. Within the last three years its limited resources have been applied almost exclusively to the latter object. It is deeply to be regretted that the Society should not be furnished with more ample means of doing good, when the opportunities are so abundant, and when the calls for their assistance are so numerous and pressing. I earnestly hope that some measures may be taken by this Convention, for increasing the resources of this Society. The friends of the Church require to be aroused to a sense of the importance of the objects which it embraces, and of the great good which may be effected through its instrumentality. The recommendation of these objects from the pulpit, when the annual collections are made, the extension of the collections to *all the parishes* in the Diocese, and the formation of Auxiliary Societies, are among the best measures which I can suggest for promoting and extending the usefulness of the Society."

"Among the *general objects* of our Church, there is none more calculated to promote her prosperity, or in which we have a greater interest, than the Theological Seminary established in the Diocese of New-York. The chief obstacle to its more extensive usefulness, is the want of adequate funds. It is highly important that its Trustees should be enabled so to diminish the expense of education in it, as to render it accessible to all our students of Theology. I do trust that renewed exertions, for its more complete endowment, will be made in this diocese, at no distant period; or, at least that provision will be made for enabling our own Candidates for Holy Orders to avail themselves of the distinguished advantages which it affords.

"The General Missionary Society of our Church is another object of great consequence to her interests and advancement; and I hope its claims upon us for support will always be met with a liberality proportioned to our ability, and to the importance of the objects for which it was instituted. I well know that the Church in this diocese is far from being rich, yet by a judicious charity much good may be done without impoverishing her members. The wants of our own diocese, are of course best known to us, and prefer the first claim upon our liberality. This sentiment is doubtless felt in every diocese, but it should not absorb every other consideration. Though composed of separate dioceses, we are *one Church*, and have a common interest. I cannot but hope that we shall yet see a more united and vigorous effort put forth, for the advancement of sacred learning and the encouragement of evangelical piety, in the liberal support of 'The General Theological Seminary,' as well as a more general zeal evinced, for disseminating the religion of the gospel, with its divinely constituted Ministry, through the instrumentality of 'the Domestic and Foreign Missionary Society' of our Church."

We are gratified to find that the Rev. Mr. Barlow, of this diocese, had an opportunity to lay before the Convention his plan of a Society for the promotion of Christian Knowledge. A Committee of three was appointed on the subject, who made the following report, which was read and accepted:

"The committee appointed on the application of the Rev. William Barlow, for the patronage of this Convention, in favour of the establishment of a Society to be entitled The American Society for the Promotion of Christian Knowledge, respectfully report:

"That they have taken said application into consideration and are persuaded that it is entitled to the patronage of this Convention, and of the friends of the church in this diocese, as one of the best measures that has been devised to disseminate sound theological knowledge and practical religion, being attended with the peculiar advantage, that while it establishes a permanent fund for charitable purposes and pious instruction, it returns to the subscribers an equivalent for their subscription in the most approved theological works that have appeared in Europe and America, many of which are not now attainable but with great difficulty and expense. The committee therefore recommend the adoption of the following resolutions:

"*Resolved*, That this Convention approve of the establishment of the American Society for the Promotion of Christian Knowledge, and recommend it to the patronage of the friends of the Church in this diocese.

"*Resolved*, That _____ be a committee to obtain subscribers to said Society, and that the chairman of said committee be requested to correspond with other dioceses on the subject."

Convention of Mississippi.—The first Convention of the Diocese of the State of Mississippi, was held on the 17th and 18th of May last, at Natchez. It appears there are five Clergy of that Diocese, of whom four attended the Convention.

Ten Lay-Delegates were present from four Churches. They formed a constitution and canons, elected a standing committee, and delegates to represent the diocese in the next General Convention of the Pro. Epis. Church in the United States.

A new congregation has been recently formed at Port Gibson, which is under the care of the Rev. Mr. Cloud, a Deacon, and formerly a student of the General Theological Seminary; and another has been gathered by the Rev. Mr. Pilmore, formerly of Maryland, and since, till recently, Rector of Trinity Church, Natchez.

Death of the Bishop of Calcutta.—By an arrival at this port from Madras, says the Church Register of Aug. 5, we learn with deep regret, that the Almighty in his inscrutable wisdom has seen fit, in the very midst of his usefulness, to remove by death, the pious, learned, and highly gifted Dr. REGINALD HEBER, Bishop of Calcutta. He died suddenly at Trichinopoly, on the 4th of April last. Deeply will this loss be felt by the English Protestants, and by the whole Christian world. His spirit was deeply engaged in the Missionary enterprise. His plans were laid with care, and all due respect for the opinions and feelings of others. He had acquired a commanding influence, and we had hoped was to prove a favoured instrument in the hand of Providence for the religious regeneration of India. May his place soon be filled with as apostolic a spirit as his.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Chase, Bishop of the Pro. Epis. Church in the State of Ohio. On Wednesday, June 7, 1826, in Trinity Church, Columbus, Mr. C. P. Bronson, and Mr. William Sparrow, were admitted to the Holy Order of Deacons. And on Sunday, June 11, in St. John's Church, Worthington, the Rev. William Sparrow, Deacon, was admitted to the Holy Order of Priests, and Mr. Gideon McMillan, to that of Deacons.

By the Right Rev. Dr. Moore, Bishop of the Pro. Epis. Church in Virginia. On Sunday, July 16, at Petersburg, Messrs. John Grammer, jun. Benjamin O. Piers, Henry Aisquith, and Leonard H. Johns, were admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Hobart, Bishop of the Pro. Epis. Church in the State of New-York. On Wednesday, July 12, at Trinity Church, Fishkill, the Rev.

Wm. B. Thomas, Deacon, was admitted to the Holy Order of Priests; and Messrs. E. D. Griffin, Wm. Linn Keese, and Alex. H. Crosby, late students in the General Theological Seminary of the Pro. Epis. Church, to the Holy Order of Deacons.

CONSECRATION.

By the Right Rev. Dr. Hobart, Bishop of the Pro. Epis. Church in the State of New-York. On Saturday, June 17, Grace Church, White Plains, New-York, was solemnly consecrated to the Christian worship of Almighty God.

CALENDAR FOR SEPTEMBER.

- 3. Fifteenth Sunday after Trinity.
- 10. Sixteenth Sunday after Trinity.
- 17. Seventeenth Sunday after Trinity.
- 21. St. Matthew, the Apostle.
- 24. Eighteenth Sunday after Trinity.
- 29. St. Michael, and all Angels.